

THE MCGILL DAILY

Volume 82, Number 78

Colourful since 1911

Monday, March 8th, 1993

No. I have not died.
I transcend your simple fragments,
Terrains of identity,
And locate myself

As brown
As woman
As rooted
As strong

Remember
I am the face you tried to forget
As ghost of your conscience
I have exploded
Into your nightmare

I only haunt you more
hunt you more

No. I have not died.

— Rima Banerji



WOMENS WEEK:
PART ONE
WOMEN OF COLOUR

inside

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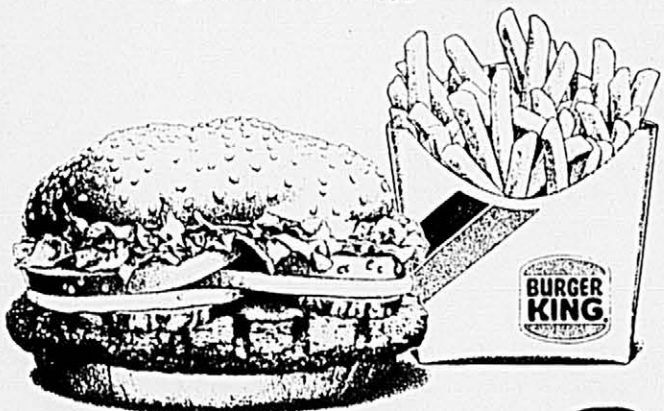
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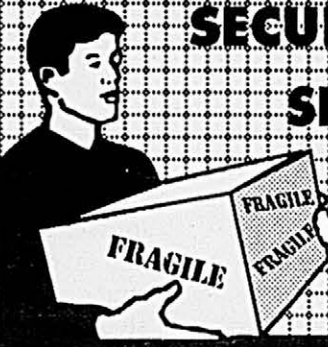
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Salvation for Sebastopol row

BY KRISTIN ANDREWS

After ten years of thwarting restoration plans, the city of Montréal will consider architect Michael Fish's proposal to buy and restore a row of historic houses in Point St. Charles. City Hall slated the houses for demolition on January 27, at a cost of \$54 000.

The decision to destroy the buildings contradicts the recommendation of the city's own advisory heritage committee in 1990 that the buildings be saved and restored.

These historic houses have been city property for over five years. During this time they have been unoccupied, and have deteriorated. Snowdrifts pile in the upper apartments and pigeons roost in the rafters.

"I'm concerned by the low regard in which the city holds these houses. They're part of our heritage," Fish said. If granted the properties, Fish intends to restore the original structures for use as housing.

"Montréal traces its genealogy in housing to that neighborhood," said David Hanna, a professor of geography at UQAM. In 1857, the Grand Trunk Railway commissioned the engineering firm of Robert Stephenson to build a housing complex for workers on Sebastopol Street, across from the railway yards. Stephenson's firm was known in the area for designing the Victoria Bridge, an engineering feat of the day.

Sebastopol row was the first housing in the Point St. Charles area, which had been farmland until the railroad moved in. The architects involved recreated a style of housing particular to their home in Newcastle, England.

In the Newcastle style, neighboring duplexes are connected by central stairs to form a quadruplex. Six quadruplexes were built, with a rooming house in the

middle for transient workers.

The Sebastopol formula soon spread throughout Montreal and Quebec, creating the distinctive style of the Montreal walk-up which characterizes the city's dense urban residential environment today.

Blocked every step of the way

The houses were occupied until 1982 when developer Christian Hogues acquired half the row with intentions to renovate. His proposal was the first in a long line of failed attempts to save the houses, Hanna said.

The city of Montréal offered Hogues another piece of real estate and the rights to demolish the houses in exchange for the land. Hogues accepted, and three of the six fourplexes as well as the central rooming house were leveled in 1982.

Hanna said that he learned years later, that the city had acted in accordance with a secret agreement reached with Canadian National Rail. The railroad wanted to widen Sebastopol street to create a truck access route to the CN yards.

Hanna and Pieter Sijpkens, both McGill students at the time, protested the further demolition of Sebastopol row. They formed the Société d'Intervention de Pointe St. Charles, a non-profit corporation

which offered to buy the remaining houses, said Sijpkens, who is now an associate professor of architecture at McGill.

"They blocked us every step of the way," Hanna said. Nevertheless, negative publicity at the time prohibited the city from proceeding with building an access road for CN on the site, said Hanna. An alternate access road from the Bonaventure expressway was soon constructed.

The city turned down a request for a renovation permit on one of the three fourplexes which were still occupied in 1987. Soon after, the city purchased the property itself, evicting the tenants and abandoning the building. This same process repeated itself in 1990, Sijpkens said.

Later that year, the city again

refused a proposal for renovation of Sebastopol row. The Société d'Habitation et de Développement de Montréal (SHDM) offered to buy the property, intending to renovate and even reconstruct the rest of the row.

"Only now do we know why SHDM's proposal was dismissed out of hand," Hanna said. Canadian National had proposed to build an apprentice school and employee residency on the site, he said. Recent economic troubles caused CN to abandon that project at the end of 1992.

Executive committee member André Lavallée, who is responsible for the Sebastopol dossier, did not return the *Daily's* phone calls for three days prior to this article's publication.

Jocelyn Campbell, an executive committee press secretary, says she does not know why the city has refused repeated offers to renovate the properties over the past ten years.

Three years ago, when SHDM bid on the houses, they had fallen into serious disrepair, said Ernest Vaudry, director of the SHDM legal department. The city neglected the buildings, he said, putting up a minimum of plywood coverings on the doors and windows.

The city did not even follow its own bylaws on the securing and maintenance of property, Sijpkens said.

Hanna said he blames the city for "making sure these houses destroy themselves."



What's left: Houses on Sebastopol Row at Pt. St. Charles

Student groups slam Concordia administrator

MONTREAL—CUP

Donald Boisvert has been getting angry letters from across the country criticizing his threat to dissolve Concordia University's student association.

Boisvert, the associate vice-rector sent a letter to the student association's judicial board on February 18 stating that if co-presidential elections proceeded without disqualified candidates Philip Dalton and Lana Grimes on the ballot, the university would not recognize the new presidents and would not collect student fees next year for the association.

Grimes and Dalton were dis-

qualified on February 15, the day before general elections were to begin. They were disqualified after other candidates accused the two of libelling them. The election results were later rejected because of irregularities in balloting. New elections will be held this month.

A couple of days after the disqualification, co-presidential candidates Piper Huggins and Brad Lavigne sent faxes to several student associations, criticizing the administrator and appealing for help.

"We are very concerned about the situation the administration has put students and their association in," said Huggins. "So we have sought support from federal and

provincial student associations."

Several associations responded. The Canadian Federation of Students, the Canadian Federation of Graduate Students and l'Association Nationale des étudiantes et étudiants du Québec have denounced the Concordia administration's threats.

"A student union is a registered and incorporated body. Recourse for the settlement of internal disputes is available," said Jaimie McEvoy, deputy chairperson of the Canadian Federation of Students. "When the administration takes sides it prevents the student union from being effective. What the Concordia administration has done is pounce like a viper on a dor-

mouse," said McEvoy.

Boisvert said the university's administration was concerned that Grimes and Dalton were not dealt with appropriately within the rules of "natural justice". He said the punishment was too severe and not consistent with the alleged offence. Grimes and Dalton were not given copies of the complaints lodged against them nor given proper opportunity to appeal, he said.

Glenn Holman, chair of the student association's judicial board, called Boisvert's letter "irresponsibly hasty and dangerously close to extortion."

"One can only hope that his attempts at intimidation will not

influence the board," he added.

Holman said Boisvert was acting on questionable authority when he sent the letter on behalf of the university since "the letter was from Boisvert, not the board of governors."

Boisvert denied he was acting beyond his authority.

"Mr. Holman is underestimating the seriousness of the situation," Boisvert said. "Believe me, I was speaking on behalf of the university. I wrote the letter after consultation with the vice rector and the rector."

Boisvert insisted his only concern is the "integrity of the voting process."

THE MCGILL DAILY

comment

The Madonna of Canadian Politics

With Brian Mulroney's welcome resignation, everyone from Mike Duffy to Jocelyne the horoscope lady has been talking about who will become the next prime minister. Currently most of Canada's mainstream media are having a passionate lust affair with presumed front-runner Kim Campbell. It would appear that Campbell can do and has done no wrong.

Granted she handled the bare shoulders(!?) incident last November with a beautiful display of humour and modesty saying that "the comparison between me and Madonna is the comparison between a strapless evening gown and a gownless evening strap...the notion that the bare shoulders of a 43-year old woman are a source of prurient comment or titillation, I mean - I suppose I should be complimented."

Furthermore, she does show some insight and commitment on women's issues. In a Women in Journalism conference last November she exposed some interesting and important revelations of life as a female politician. At the conference she criticized a *Toronto Star* journalist for referring to her as "crushingly ambitious". Campbell said that male colleagues with leadership aspirations are never described that way. Campbell stated that "a man stands his ground, a woman is a complaining bitch."

Aside from her risqué strip-tease and limited insight on women's issues however, Campbell has proven more often than not that she is far more conservative than progressive. For instance, just before becoming minister of justice in February, 1991, she encouraged passage of abortion bill C-43 that moved one step closer to recriminalizing abortion.

This is somewhat surprising considering her open opposition to then Premier Bill Vander Zalm's proposal to terminate the provincial funding of abortions while she was a backbencher of the ruling Social Credit Party. That's right, Kim Campbell is a former member of that right-wing party that was until recently led by a whacko Christian fundamentalist potato head.

In fact, Campbell ran for the Social Credit Party in 1983 and came in dead last with fourteen votes. She was SEVEN candidates behind VANDER ZALM! One saving grace was that she was openly hostile to her party's leader. "Charisma without substance is a dangerous thing," Campbell said of Chairman Zalm.

Last year Campbell and the Department of Justice presented gun-control legislation that despite its stiffening of past legislation was still far weaker than the hundreds of thousands of Canadian gun-control petitioners had hoped for. For instance, that semi-automatic rifle that Marc Lépine used to murder fourteen women at the Ecole Polytechnique in 1989, is still sold legally. It would appear that the force of the gun-lobby and a small but obviously powerful group of rural Tory backbenchers was too much for Kim Campbell, despite overwhelming public support for tougher legislation.

In June of last year, Campbell hoped to address some aspects of gay and lesbian rights but was unable to unwhangle anyone from the constitutional negotiations long enough to get a word in edgewise. Given her proposals, this was fortunate. She had hoped to restrict the protection of gays and lesbians by defining spouses as members of the opposite sex, thereby limiting claims to same-sex spousal benefits such as health care and pensions. Most recently Campbell refused to deliver on a six year old promise to entrench anti-gay discrimination into the Canadian Human Charter of Rights.

If the relatively progressive mainstream media would end their collective amnesia about these blasts from Campbell's past, perhaps they would jump out of the sack.

Kim, honey, you're right, you ain't no Madonna.

Andrew Nichols



DAILY GRAPHIC BY AFRA JALABI

hyde park

Equity versus equity

Opinion by Cherie Payne

I have been following the election campaigns and I have been pleasantly surprised by the number of times at which the question of race relations has come up. Since the Equity slate began publicizing its proposals for change, only one of which is in the area of race relations, it seems that all of the candidates are jumping on the equity bandwagon.

One candidate in particular has caught my attention. That is Ruth Promislow (VP University Affairs), whose posters emphasize the work she has done on race relations. I am also concerned about the problems of discrimination reflected in McGill's curricula, libraries, and staff. If there is a candidate who proposes to deal with these issues, I want to make sure she/he really understands them. I question whether or not Promislow does.

Her "experience" involves organizing an ad hoc race relations committee this year. She also or-

ganized the race relations survey. What her posters don't say is that her committee failed. Promislow stresses that she has lobbied the administration to force them to look at the issue of race relations. Well, the administration has "looked at" the issue. It doesn't think there is a racial problem at McGill.

Despite her impressive resumé, I doubt Promislow really understands the race problem. I have yet to see her at a BSN meeting to consult people of colour on their perspectives, although she maintains that she has had contact with some members of its executive. She seems to be running her campaign primarily on the issues of her experience with race relations, and to be pitting herself against her Equity opponent, Deborah Gomes, by suggesting she has more experience than Gomes has. Gomes is an active member of the BSN and one of its co-ordinators. Therefore she is active in outreach programmes

sponsored by the group. She also organized CKUT's 15 hour programme on the Black community, to create public awareness.

It seems to me that if Promislow had a true understanding of the race relations problem, she would know that one of the problems is the unjustified lack of adequate representation of minorities in positions of power.

Now I wouldn't vote for Gomes just because she's Black anymore than I would vote for Promislow just because she's a woman. But they're both experienced, they're both qualified, and they both want to address the problem of race relations on campus. It seems only logical to me that voting an experienced Black woman into the job would be the first step in the right direction. It saddens me to see that rather than working with the community to make change, Promislow seems to want to work against it.

All readers are welcome to submit letters under 300 words. Add your name, program, year and telephone number. Anonymity can be provided; talk to an editor beforehand. Opinions can be expressed in the form of a Hyde Park, no more than 500 words.



SINCE 1911

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Volume 82
 Number 78

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Students' Society Elections : Solitary fucking ...

BY DAN ROBINS

Students' Society elections are traditionally a time when student greedsters get together and masturbate in front of the student body.

But this year, the rhetoric seems to have shifted. Even if it's the same boring bunch of C.V.-padders (it mostly is), they're talking about equity and openness and nice things like that.

Partly it's attributable to Equity, a slate of progressives running for four executive positions and various other things. But it really started with Jason Prince's presidential campaign last year. Unfortunately, it makes it rather hard in some cases to tell candidates apart.

Also fun this year is the unofficial "Experience" slate, who think Students' Society will financially implode next year if it isn't run by people with lots of committee-work behind them.

All in all, despite the rhetorical shift (from fiscal responsibility two years ago to equity this year), things are still pretty dull. Students' Society is Students' Society, and you've got to wonder about the sort of people who really care about it.

There's a certain small-mindedness prevalent in the environs of the Union Building which says Students' Society is automatically important, and that perpetuating the SSMU beast is in itself a noble task. But this year more than most there seem to be options for those who want Students' Society to try and get things changed at this crazy University.

A final note: take it for granted that everyone below is in favour (in a vague sort of way) of student safety and think Students' Society should listen to its members. And unless otherwise mentioned, they all believe in Change.

VP ETERNAL SCHMOO



PRESIDENTIALLY YOURS

Students' Society's president is in a weird position. Officially, s/he's supposed to unify and represent all McGill students, a notion which if taken seriously (lots of people do that) would make this person opinionless and useless. Anyway, take your pick.

Belinda Grondin's best campaign quote was that she's "not going in with any ideas". What she meant is that she's planning on representing what she calls "the actual student body", instead of her good own self. "I will do what they want me to do, not what I want to do," she said.

It's a strangely common position in McGill student politics, often found with another of Grondin's beliefs: "We should stay away from controversial issues [example: abortion], and stick to issues concerning students [example: getting involved]."

Students' Society, she said, must "tackle the problem of apathy" by "getting students involved before they become apathetic".

She says she wants to run because she was disillusioned with Students' Society when her opinions were ignored in the workshops leading up to the failed General Assembly in the fall.

As for the president's role on various powerless advisory bodies of the University, she said she "would really have to look in depth into the situation" and "go in with an open mind".

Sample quote: "Change is really important. We have to stop talking and do something."

Mark Luz is of the "Experience" crowd. He's running on a platform stressing experience (against an in-

cumbent) and council unity (against a slate). He got a C+ in the Daily's Student Society Report Card last Wednesday.

The premise of his campaign is that "Next year is the most critical in the history of Students' Society. We can't afford to have people who don't know what they're doing as executives." You can check out his weighty list of administrative positions in his propaganda.

But when he talks about why next year is the most critical, he says it's because Students' Society will have to build on gains made this year under Jason Prince in lobbying the administration, specifically with regards to the Students' Services budget. He's also worried that the University might call in Students' Society's \$618 000 debt.

In terms of unifying council, he said he has lots of experience working with people who disagree. Fine, but I'm not convinced that doesn't mean just going along with the SSMU-as-usual boneheads.

The stupidest thing I heard him say: "I did a lot of hard work waiting for a report to come out."

Jason Prince (Equity) is the incumbent, elected last year on an activist platform but stymied in most of his endeavours by a Council that wasn't on his side and by his own occasional lapses. He got a B on the Students' Society Report Card.

He's committed to things like having executive meetings in public places with advertised agendas, giving up \$2000 of his stipend to fund lobbying on equity issues, and getting more student representation on various budget-setting groups.

In particular, he wants to target the Budget Planning Group. "It's probably the most important committee at McGill, and students have

Dolores Sunshine

As your viper eternal, I plan to put the "U" back in to SSMU! Let's face it — it's time for Change, and I pledge to bring it. I will make SSMU more open to students — because I have no particular agenda, I am truly open to your suggestions. It's time to get involved, and turn things around. Over the past six months, I have been heavily involved in SSMU as an executive on the Fall festival of fun, member of the Senate committee to avoid embarrassment, Senate working group on calendar design, SSMU review committee on procedures for review, Walk Safe volunteer, and President of the McGill Happy club.

INTERNALIZING VIPERS

The vp internal deals with internal Students' Society matters. Traditionally, that means clubs. This year, everyone running is talking about restructuring club funding and making things more effective all around. Of all the candidates, these are the ones who talked the most about "community".

Isabelle Fieschi (Equity) says she wants to increase the impact of McGill groups.

"Club funding is definitely what I'm most interested in," she said. "Clubs are the active people, they're the ones who are going to make a change at McGill and in the broader community."

She said she'd like to shift funding from the Programming Network, which consistently loses tens of thousands of dollars (though it didn't do that badly this year). She said it's not necessary for Students' Society to be organizing concerts which could easily lose money (Kim Mitchell comes immediately to mind).

"We're not in a town where the University is the only place to go for bands," she said.

She said she'd like to create an Equity class of clubs, including the Women's Union, the Black Students' Network, and Lesbians, Bisexuals and Gays of McGill, which would be guaranteed space in the Union (at present they have to apply annually) and would get more funding.

She also wants a program called University 101, which would introduce incoming students to the power structures around them, in the University and the Students' Society.

Fun quote: "Life does not stop at Students' Society and residence."

Eddy Saad (a C for his Clubs Rep work in the Students' Society Report Card) says a lot of the changes people want in Students' Society structure are things he's already been working on this year.

"People are talking about change," he said. "Change is happening this year. It's important to continue with that change."

Specifically, he said giving clubs their own bank accounts and funding them on a project-by-project basis (rather than just giving them a lump sum of \$700) will make finances easier and more equitable. Room allocation should be done by similar criteria, he said.

He emphasizes the constitutionally-defined duties of the executive, which includes regularly going to classes to let people know what's going on. This isn't being done now, but he'd do it next year, he said.

He also wants a newsletter, distributed in class and financed with coupons, to give students information about the Society.

continued on page six

... and the perpetuation of the SSMU beast

Continued from page five

(INTERNALIZING VIPERS)

Dan Singleton is another of those who don't want to cloud the issues by having their own ideas. Instead, he wants to be an "instrument" of students interested in being active.

He said clubs have to be encouraged to affect more than just their 3000 members. (He said the various campus media should especially be encouraged because we allegedly do reach out to more students, for which I was of course grateful.)

He wants to mobilize students in some vague way by targeting funding at groups that have lots of activities.

Megan Stephens says that a vp internal has to be acquainted with the "actual" issues and have experience with clubs. And that, she says, is she.

As one of the "Experience" folks, she has a list of committees to her name. Concretely, she said, she's made money this year for Students' Society, the Sexual Assault Centre and WalkSafe, in a suprising set of profitable ventures for the Programming Network (which last year lost \$77 000 and the year before upwards of \$110 000).

She wants to fund based on "true need" rather than "tradition". Specifically that could be bad news for the Debating Union, who went \$15 000 overbudget this year after some corporate funding fell through.

Cornell Wright says the real problem isn't figuring out funding problems for clubs, but getting more people involved in the first place.

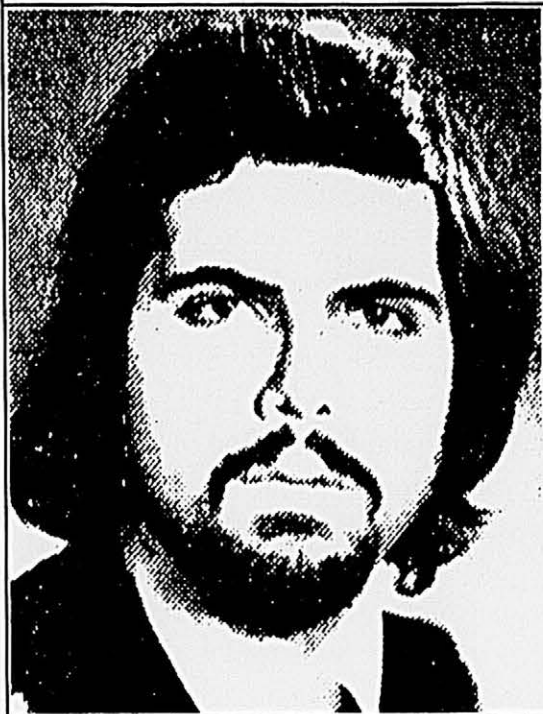
His talk is of "building an organization, building a community". He thinks it's scandalous that voter turnout in Students' Society elections is at 16 per cent (it's usually lower, but it's really not too far below what's expected at other universities).

He says if Students' Society is to have any legitimacy, it has to reach out beyond the clubs/residence nexus. He also said the way to do this was not through a General Assembly. "The minute you're saying you're setting formal policy, you're catering to a specific group of people," he said.

"I'm not sure a student community exists right now, because people aren't informed, and because they're not informed they're not interested," he said.

But in terms of funding groups working on equity issues and the like, he said that no change is really possible in those areas until his proposed McGill community exists.

PRESIDENT SCHMOO



Peter D. Grate

I pledge to lay my life on the line in order to fight for a more progressive, open and accountable Student's society. I promise to immediately set up an enormous committee to cope with the problems of our society and to bring the revolution closer. Also, I pledge to donate all my non-essential organs to deserving students. Get involved an vote for Change. As a member of the committee to free the Tasmanian Wombats, the QPIRG caucus to boycott bad fast food, and Coordinator of the McGill Angry Club, I have what it takes.

EXTERNALIZING VIPERS

The vp external deals with external groups and does a lot of lobbying (or at least is supposed to). What with FEUQ's tuition stance being at odds with the one McGill students strongly endorsed last year (no hikes) and ANEEQ's continuing dissolution, next year's vp external will have a tough time making allies to fight threatened tuition hikes of up to 50 per cent.

Alexander Boldizar's reasons for running are simple: he's against fee hikes.

"I want to cut my fees, and the only way I can do that is to cut everybody's fees, and the only way I can do that is to get elected," he said.

He's got one of the weirder campaigns around (you may remember Mr. Asparagus), but he said it's just a sign that he takes the portfolio seriously, not himself—something he said other candidates have reversed.

His lobbying strategy depends on a study done by Arts associate dean of student affairs Jagdish Handa, which found that McGill students bring much more money into Québec, in the form of bursaries and the like, than the government spends on us.

He said a combination of that and a better image based on increased links with Québec would make it hard for the government to continue underfunding McGill relative to other universities.

As for experience, he said he's never been president of his kindergarten class, but he did organize a strike at a resort hotel in Japan and successfully lobbied the Japanese Department of Labour.

Andrew Work is one of those righties who calls conservatism "apolitical". His slogan is "real solutions to real problems". A member of PC Youth, he only wants to only deal with "student concerns", narrowly defined.

First is safety, and specifically lobbying the cops for more patrols in the ghetto. He also said it would be appropriate to fund WalkSafe out of the vp external's budget. Another idea is to produce a resource base for graduating students for when they enter the job market or head off for grad school.

He promises that he would stay within budget, saying he'd pay for overruns out of his stipend. Finally, he wants to set up links with other universities, specifically those outside Québec that aren't part of the Canadian Federation of Students.

His position on tuition is equivocal—he thinks it should be tied to inflation, but would have to lobby the government for no increase in its dollar amount because of the policy set last year. "Just because I don't agree with an issue doesn't mean I won't bring it forth," he said, promising to be available to any student who wants to chat.

He said he won't be seeking out student viewpoints—instead he will rely on "the free market of ideas". "If they don't care, I don't see why I should make an effort."

FINANCING SATAN

The vp finance will be in charge of paying GST twice and forgetting about money owed to the Society, and things like that. S/he will be overseeing what may or may not be the most crucial year in Students' Society's financial history. (I'm sorry, it's hard to get excited about vp finances.)

Tatiana Glad doesn't think Students' Society is in as huge a mess as some are saying—the problem, she says, is cash flow and not imminent destruction.

The problem with trimming is that so much of the budget is not optional (building maintenance, salaries). Clubs make up less than two per cent of Students' Society's budget.

She agrees with everyone who thinks clubs should be funded on a project-by-project basis, according to the number of members and activities. She also wants to get sponsors, encourage Marriott to do potentially profitable "theme days" and build up an ad base for Students' Society Publications (which all lose money at present, except for the handbook).

Though not part of the "Experience" crowd, she also emphasizes financial experience.

Patricia Harewood (Equity) is running on a platform of "fiscal responsibility for social change". Her main emphasis is on the reforms being proposed by the Equity slate as a whole, but said that despite her inexperience she has what it takes to manipulate cash.

She wants to reallocate funds, specifically from big losers like Nighttime Programming to people doing political work. She also wants to cut frills, like the \$1300 spent this year on promotional SSMU pens.

Another plan is to make the budget more thorough, defining things like "miscellaneous expenses" (an important point to keep in mind in Québec, land of \$628 million in petty cash).

Fun quote: "I'm not scared to be political."

Paul Johnson says that no matter what happens, Students' Society must show a profit of over \$75 000 next year. He cites his experience

getting corporate sponsorship for WalkSafe this year as evidence that he can do the job (he's one of the "Experience" people).

He said he will prove that a student association can be financially responsible, something that would seem doubtful in Montréal this year. Once this is proven, students will be open to another fee hike next year, he said.

He also said he'd examine consistent money-losers like Old McGill and Nighttime Programming.

AFFAIRS WITH UNIVERSALITY

The vp university affairs will mostly be sitting on a lot of committees. S/he's supposed to lobby the administration on matters of student interest (however you define that).

Deborah Gomes (Equity) says the first thing the vp university affairs has to deal with is the enormous size of the portfolio. At present, it involves all matters relating to the administration. Increasingly this has involved lobbying on equity issues, to the point where no human being could do it all, she said.

The proposed solution of the Equity slate is to create a new vice-presidential position to deal with equity issues, paid for by lowering the stipends of the execs (presently they're over \$10 000 each). This year, she wants to hire an equity officer to do this, but plans to go to referendum in fall to create the position officially for next year.

This person would do the lobbying about harassment policies (especially sexual and racial) and chair a grievance committee that would act as an advocate for students facing harassment. S/he would also pressure the administration on student initiatives like an Africana Studies program or Lesbian, Gay and Bisexual Studies.

As for herself, she said she'd pressure the administration specifically on environmental concerns, with specific reference to divesting from companies with bad environmental track records.

Attitudinal quote: "We should be aggressive, though not necessarily confrontational."

Ruth Promislow said, "This job comes down to experience." (Yes, she's one of them.) She points to work she's done this year in various committees involved with lobbying the administration.

Issues she said she's interested in include McGill's evil sexual harassment policy, race relations, accessibility for people with disabilities, daycare for students and pass/fail grading.

She agreed that university affairs is a huge portfolio but said creating a new position is unnecessary.

She described her lobbying strategy as getting support on various Senate committees. Her experience, she said, will enable her to do this.

classified ads

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McGill Students (with valid ID): \$3.50 per day, 4 or more consecutive days, \$2.50 per day. McGill Employees (with staff card) \$4.50 per day, 4 or more consecutive days, \$3.50 per day. All others: \$5.00 per day, or \$4.00 per day for 4 or more consecutive days. (Prices do not include applicable GST or PST). For more information, please visit our office in person or call 398-6790 - **WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE.**

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Sherbrooke & Hutchison, condo built in 1988, 2 or 3 bdrms., 5 appliances, air conditioned, garden, **sundeck**, garage extra, \$1,000., 340-1884.

Sublet, 1 1/2 furnished, phone, \$285 per month everything included, 3641 Ste. Famille #11. Lease expires end of April. 341-8212.

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Moving/Storage. Closed van or truck. Local and long distance. Ott-Tor-Van-NY-Fla. 7 days 24 hours. Cheap. Steve 735-8148.

3 - Help Wanted

Paid Subjects Needed for Language Learning Experiment: If your first language is French, please contact Victoria Murphy at 398-4914/284-3280.

Students Apply Now. Int'l firm has openings in mktg. dept. No exp. nec., will train. \$10.00 to start. Work p/t now, 1/1 in summer. Have fun and get great résumé exp. Mil. 731-0335/West Island 697-2988.

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5 - Typing Services

Success to all students in '93. WordPerfect 5.1. Term papers, resums. 24 yrs. experience. \$1.75 double space, 7 days/week. Rapid service. On campus - Peel/Sherbrooke. Paulette Vigneault or Roxanne 288-9638, 288-0016.

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Estetica offers students haircuts, for men & women, supervised by Jean Charles. Tues./Wed., 5pm. Cuts \$10, Colour Perms, Highlights \$15. Estetica, 2175 Crescent. Appointments 849-9231.

Psychotherapy for women or men survivors of incest, sexual abuses or physical abuses in childhood, stress, burn-out, suicidal, break the silence. Lise Rivard M.Sc. 521-0101.

Free Headshot Sessions for actors, actresses, musicians, comedians, etc. For a limited time only. For an appointment Call Creative Photos, 874-7624. Please leave message.

The McGill Tax Clinic, sponsored by Richter, Usher & Vineberg is at the Samuel Bronfman lobby March 8th-11th, 10h00-16h00. Drop off your forms. Free of charge. They will be returned March 29th-31st.

Birth Control and safe sex gear sold cheaply at McGill Women's Union: condoms, sponges, foam, jelly, cream, diaphragms, latex gloves. Union 423 10-4 Mon.-Fri.

Opportunities to make \$400-\$700 in your spare time "at home"... contests & job offers that sound "too good to be true?" We'll tell you! Nationwide Publishing exposes fraud and uncovers scams before they separate you from your money. Info: write Nationwide Publishing, P.O. Box 231 Ahuntsic, Que. H3L 3N8 with SASE

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Macintosh Tutoring: From basics to high-end applications. Microsoft Word, FreeHand, PageMaker, File Management, etc. Phone: 457-3639 (leave message).

7 - Articles For Sale

Moving. Must sell: Box frame for futon double bed. RCA 20-inch colour TV. Small (wooden top) deco round table. All in excellent condition. OLGA 287-9091 (h) 398-6790 (w).

"Dual" record player. Perfect condition. Cheap. Cheap. Cheap. Call Steve 847-1199.

FORD ESCORT L '82. Good running condition - standard \$675 neg. Leave message 597-2462.

10 - Rides/Tickets

Going to Toronto or London (Ontario): A very affordable way to go there and come back. Any weekend. Call Sam after 9 pm. 846-1453.

11 - Lost & Found

February 19 in Ghetto(?) On Aylmer(?) Gold chain with heavy gold pendant with religious design. Cash reward. Call Ritu 285-2583.

Computer/calculator Found in Medical building. Call 486-1894.

Gold Bracelet: Found on steps between Dawson Hall and Milton gates on Feb. 10/93. Sarah: 398-9423.

13 - Lessons/Courses

"Law School Bound?" For information about a complete manual designed to guide you through every step of the law admissions process - Call 1-800-661-LSAT (5728).

14 - Notices

McGill Wise will be presenting Perspectives on Women in Science and Engineering: a panel discussion. March 9, 7:30 pm. Leacock 26.



Know what happens when you don't call Nightline? Stay tuned.... 398-6246.

To all slavic people out there: Let's make ourselves overheard not only in newspapers! Interested in establishing a cultural slavic club, call 843-9321/3501.

McGill Legal Information Clinic The McGill Legal Information Clinic will be holding a general assembly meeting on **Monday, March 15 at 1:00 p.m. in room 425/426 of the Shatner Building**. All are welcome to attend.

Films! Fame! Power! The McGill Film Society is accepting nominations for 1993-94 executive. Information and forms are available in Shatner 432 or at 398-6825. Deadline March 17th.

McGill Medical Fraternity presents... "Holistic Medicine in a Secular Age." Speaker: Dr. Balfour Mount. All welcome - Free. March 9, 7:00 pm. McIntyre Building, room 522.

Want to Talk? LBGM (Lesbians, Bisexuals, Gays of McGill) sponsors two discussion groups at the Yellow Door, 3625 Aylmer (above Milton) on Fridays. A coming out support group meets at 5:30, and a discussion group meets at 7. A great way to find out about yourself & others.

Confused or Curious? LBGM (Lesbians, Bisexuals, Gays of McGill) has restarted peer counselling. Anyone interested in LBGM and/or finding out about their sexuality can drop by Shatner Room 417, or call 398-6822. Hours are 7 to 10, Monday through Friday. We're here for you!

17 - Parking

No more circling the block. No more tickets parking available now, a few steps from McGill. Special spring & summer rates. Hurry 481-5911.

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McGill University
Faculties of Arts and of Science
Information Session for Freshman Students Entering U2 in the 1993-94 Academic Year
ATTENTION FRESHMAN STUDENTS
As you will be choosing a departmental program for the upcoming academic year, you are invited to attend a special information session. You will have a chance to chat informally with program advisors, professors and peer advisors from various departments.
Tuesday, March 16, 1993, 2:00-4:30 p.m.
Student Union Ballroom
Refreshments will be served.

Ginseng : The root of wisdom ?

BY KATHY BUNKA

Has North America been exporting intelligence? Hundreds of tons of ginseng are harvested in Canada and the United States and nearly 95 per cent is exported to Hong Kong. Ginseng has for centuries been known in East Asia as the cure for ills ranging from sexual inadequacy to senile dementia. Are we just clueing in now?

Scientists at the University of Alberta are trying to support this tried and tested Eastern knowledge with cold, hard, quantitative data, Western style.

Christina Benishin at the University of Alberta has proven that one ginsenoside called Rb1, extracted from North American ginseng, increases the activity of Acetylcholine. Acetylcholine is a neurotransmitter, a chemical that carries messages from one neuron to another in the brain.

Actual memory is stored in the cortex, the surface of the brain. No memory will get a seat in the cortex without going through the hippocampus first, a sort of body-guard for memory storage located at the base of the left and right cerebrum.

Scientists first pinpointed the hippocampus as a memory region when observing patients with damaged hippocampi. These patients lacked the capacity to learn. Similarly, researchers today derive their hypotheses from patients with learning difficulties. Alzheimer's patients who suffer from gradually worsening memory loss, show less-than-average Acetylcholine activity in both the hippocampal and cortex areas.

This evidence suggests that greater transmitter presence and activity will get our brains working better.

Benishin's team looked at slices of rat hippocampal tissue, comparing slices exposed to the ginsenoside Rb1 with slices not exposed to it.

They found that the neurons in the tissue with Rb1 took up more choline, converted more of it to Acetylcholine, and released more Acetylcholine into the spaces between the neurons. Such is the process whereby we think.

Benishin didn't go on any flights of fancy over potential uses of the ginseng root. "The increased activity of the neurotransmitter could facilitate the encoding of memories in our very complex brains," she said.

The only conclusive behavior trials so far were done by Larry Wang, Benishin's colleague. Wang's



team injected rats with a memory impairing drug called scopolamine. They then videotaped the rats to see how quickly they would "learn" to avoid unpleasant stimuli — in this case, an electric prod placed in the cage.

Wang proved that rats with the drug-induced memory problem "learned" slower than rats with normal memories. But the stunning part of the research is that this defect was reversed by administering ginsenoside to the rats.

Rats with both scopolamine (Acetylcholine inhibitor) and ginsenoside (Acetylcholine enhancer) knew that the electric prod was a no-sniff zone, just as well as dope-free rats.

What does this mean to your normal ambitious university student? So far, the results show that

for people with damaged learning abilities, the ginsenoside compound containing Rb1 could help. For others with normal working memories, hard work is the only recourse.

But back in the lab, when the glare of the neon lights begins to wear on the researchers' nerves, Benishin and Wang periodically take out some root, grind it down to a powder and make a broth to soothe the research blues.

So, will a vial-a-day keep the bad grades away?

Before running down to the nearest Chinese deli or rushing home to whip up ginseng milkshakes, ginseng upside-down cake and ginseng loaf, heed Benishin's reservations. Not all types of ginseng contain the magical ginsenoside Rb1 proven to enhance Acetylcholine activity. The root has many other components and some could be harmful, says Benishin. Benishin's research has focused on one part of the root. She cited cases where people have had allergic reactions and high blood pressure problems after consuming the root.

The organic food store nearest to McGill sells super-ginseng jelly and liquid vials of ginseng for ingestion, and Siberian ginseng pills. What's your mind worth to you?

American colleges consider divesting

Hydro Québec's costly PR not paying off

BY BEATRICE VAN DIJK

Hydro-Québec's questionable environmental policies is scaring away investors. Two American universities have considered selling off their Hydro-Québec bonds because of the controversy surrounding hydro-electric projects in northern Québec.

Dartmouth College in New Hampshire has divested. Trustees at Tufts University in Massachusetts will examine the university's investment policy in May, and will consider remaking it so that Hydro-Québec no longer qualifies.

Tufts' student senate voted 15 to 8 to put the issue of divestment on the agenda of their trustees. If the trustees remake the college's investment policy to exclude Hydro, the university will divest \$2 million in bonds.

"There is a lot of momentum here to divest. Students really want to see a change" said Elizabeth Glazier, student senator.

The Executive Committee of Dartmouth's Board of Trustees voted to find substitutes for Dartmouth's \$6.8 million in Hydro-Québec bonds. The official reason given for the decision was that the issue had become too divisive in the college community. The trustees had no desire to make a "moral judgement" on Hydro's policies.

Ryan Craig, a spokesperson for the Cree, argued that Dartmouth had simply attempted to avoid the issue.

"They sanitized their decision so as not to seem influenced," he said.

Surprisingly, Marie Archambault, a spokeswoman for Hydro, agreed with that assessment.

"How can you step out of something without making a comment on it? Things aren't as simple as that," said Archambault.

Craig said that Hydro-Québec has hired at least five companies to deal with its public relations in the U.S. Among them is Burson Marsteller, the corporation that represented Exxon over the Exxon Valdez, and Union Carbide.

Archambault didn't seem to think all the money her bosses were spending on public relations was helping.

"I'm not sure we had the same chances (as the Cree) to be heard on the campuses. We're doing what we have to do. Native subjects are very emotional. Some of the students understand the real issue with Hydro. Some just don't want to understand."

Randy Ravitz, President of the Tufts' student senate, disagreed with this assessment of his fellow students' ability to judge corporate actions.

"The students received a great deal of literature on the James Bay Project," said Ravitz. "There was plenty of information from Hydro-Québec, several viewpoints were written up in the school papers, there was a week of debate with students on both sides of the issue, the Cree, and Hydro," said Ravitz.

Representatives from Hydro-Québec have argued that students at those colleges have been receptive to "disinformation" spread by the Cree.

Ryan Craig, a spokesperson for the Cree, disagreed with Hydro-Québec's allegations.

"We think Hydro's projects are a catastrophe, but we will never organize ourselves into a campaign for divestment. We were invited to the campuses. We didn't ask them to do anything — they did this on their own."

McGill holds Hydro Québec bonds. Apart from the efforts of an *ad hoc* group of students last year, there has been no concerted effort to get McGill to divest.

Magic Society works to mobilize youth

BY MIA BAUDRY

"There isn't much magic left today and if you want some, you've got to get up in the morning and go for it," says Jean-François Rochefort.

Jean-François and his sister Julie Rochefort are the co-founders of Magique Society, an organization which they hope will enable young men and women to achieve their aspirations.

"We've got to wake up, stop complaining and turn our dreams into reality," says Julie.

Magique Society is a bilingual non-profit organization created by youth who want to improve their community. The Rocheforts say they want to make a difference through getting young people involved in volunteer work, in starting their own enterprises and in doing things together.

Magique Society has an impressive array of corporate sponsors — La Métropolitaine Insurance Company, Alcan, Esso Imperial, CKMF. At a press conference two weeks ago, sponsors had a great deal of praise for the organization.

"In an era when it is difficult for youth to believe in a future...it is comforting to meet young people who initiate things, and who pro-

pose alternatives and concrete means to improve today's society" said La Métropolitaine member Jean-Jacques Beldi.

By April 31st the Magique Society plans to gain the support of 20 000 Cégep and university students, young workers and drop-outs.

The Rocheforts hope many more young people will join the Society in order to improve their environment and make their future more attainable.

"Our goal is to reconstruct society so that it will bring us together and represent us in the future," says Julie.

The society's first goal is for its members to donate an hour of their time for volunteer work in consenting organizations. This first project is called the Magic Hour for a Magique Society.

"The Magic Hour is but the starting point in the construction of our Magique Society," says Jean-François.

Organizations accepting help from the Magique Society include the YMCA, St-Michael's Mission, Revdec Inc., an organization helping school drop-outs and Enjeu, an environmental group.

The Magic Society is beginning a recruitment campaign, working through student associations at

universities and Cégeps, to find volunteers for the Magique Society and the Magic Hour.

If these student associations show interest in the Magique Society, they will form groups of six students who will recruit volunteer workers in their school. The recruits will then have the opportunity to propose projects for people to work on.

To attract the attention of drop-outs and young workers, the Magique Society will distribute pamphlets all over the city.

The Magique Society will be divided into a series of groups, which will be completely free in organizing their projects. The Society will provide resources and contacts for them. The projects are meant to encourage young people to start their own enterprises.

The Society will also organize weekly social activities, such as movie or bar nights, and these will permit all members to discuss and compare the development of their projects.

If any of you are interested in joining the Magique Society, there will be recruitment at McGill. Kiosks will be placed in the Union Building sometime during the next two weeks. For more information contact Students' society vp internal Julie Dzerowicz 398-6799.

WOMEN'S WEEK

WOMEN OF COLOUR



Speaking Out

BY KIKÉ ROACH

SAY SOMETHING

Here are the warm and juicy
vocal chords,
slithery from my throat.
Allow me to press them upon
your fingers

-Alice Walker, "Lost My Voice? Of course."

I know that if women are going to be powerful, free and self-determining, then making our critical and creative voices heard is crucial. Feminists are always talking about how important "breaking the silence", "speaking out" and "coming to voice" are. Women's words need to emerge from suppression and occupy central space.

Yet how many times have I stirred restlessly in silence as racist, sexist statements and ideas went unchallenged? How many times have I recognized my own fear and reluctance to say something in a classroom setting believing the air would sooner choke my words than examine them?

"Placing my opinion up to be judged by the public is a form of opening myself to criticism and pain," one young Black woman student said, echoing the thoughts of so many sisters.

So what motivates us to speak? A desire to feel whole, to defend the integrity of our selves; to stop the lies and assail the stupidity of those who would presume to attack us, believing we would stay mute, prostrate to their "power".

We may find the courage to speak. But what happens after we've broken the silence? What happens when our insights fall on deaf ears; when our voices are threatened and attacked?

If our speaking means that we are met with indifference, ignorance, arrogance, anger and hostility and the general ugliness of status quo loyals, why should we bother?

Namely because the silence won't serve us. It can't defend us and neither will it heal our wounds. As Audre Lorde says: "We have been socialized to respect fear more than our own needs for language and definition, and while we wait in silence for that final luxury of fearlessness, the weight of that silence will choke us."

When we question things and speak from the reality that is ours, we do ourselves and the world around us a favour. We acknowledge the denied. We celebrate the defiled. We resist the traditional, the customary that would erase us.

As Mariana Romo-Carmona says: "Each time a woman begins to speak, a liberating process begins, one that is unavoidable and has powerful political implications."

The more we speak, the more we gain the sense that we are entitled to. Instead of worrying about being rejected, we reject the feelings of doubt we live with. We realize that "all of this doubting is a trap laid out in the patriarchy days of long ago to keep me/us from doing what we know got to be done," as Hattie Gossett says.

We have to quit ignoring ourselves, sweeping our concerns and needs under a carpet for people who treat us like one. We should keep in mind that people have been imprisoned for speaking out, and that for some women, "to utter each word is a privilege you risk by death." And some of us have died to name truth. Talk is not cheap. Not in our case.

Neither is it futile. Without guns and bombs, words-women-warriors, like Angela Davis, Rigoberta Menchu, Vandana Shiva, Tamai Kobayashi, Dionne Brand and our best friends and lovers have talked, and written and shouted us back to centerstage. They've inspired us to go on and brought joy and meaning to our lives and the price of that is invaluable.

When we speak, we "declare our commitment to all the living, without deceit and without fear, and without reservation. We do what we can," (June Jordan).

When we speak we might be afraid, but being silent doesn't change that. "So it is better to speak remembering we were never meant to survive." —Audre Lorde



On being visible

BY RIMA BANERJI

Women of colour have traditionally been the Object of the western eye: exotified, vilified, objectified, commodified, crucified, and mystified. Often we find ourselves in spaces where contradictions abound. A fascinating reality of our lives is that we are easily identified and "visible," yet at the same time we are ignored because our visibility means we are categorized as the Other, and therefore considered to be insignificant.

Usually we are scrutinized as the unfortunate objects of the

gaze. And so we need to challenge this silence of the eye, which is robbed of the power to see. We need to place ourselves as celebrated subjects, not as passive objects. We CAN take back our gaze! We are not visible but visionary.

We, after all, are the ones who can actually SEE with absolute clarity because we have been forced to recognize the politics of violence, domination, and colonization that shape our lives. How dare anyone call us "visible"! In fact, it is the preference of mainstream society that we remain invisible. We aren't visible to them at all. If we were, there would be no need to engage

in struggle to coerce them into viewing us as real people, instead of depersonalizing us.

Our desire to make ourselves "visible" is a futile one, because we still seek the validation of the dominator to affirm our identities. Instead we need to redefine our position: We have the ultimate visiodestructive forces.

Naturally our vision is deeper, more profound, more dangerous.

We possess the extra power of perception: we have the all-seeing third eye marked on our flesh.

Visionary women, that's what we are. Visionary women, filled with strength and spirit.

Who are these hair-hiding students on campus?

BY SARAH KHAN

A student enters Poli Sci class with a Mohawk haircut, wearing a nose ring and torn jeans exposing more skin than covering it. Perhaps a few eyes look in his direction with a bit of intrigue. In a matter of minutes, he becomes perfectly assimilated with the rest of his classmates.

A female student comes to class wearing a tight-fitting top with a low neckline and a mini skirt which gives a whole new meaning to the word "mini" — the skirt is so tight, it makes you wonder how she managed to squeeze into it. But not too many students wonder. A few momentary glances — some classmates think she actually looks good.

Same class, new student. A female student walks in... she wears a scarf covering her hair, revealing only her face. Suddenly all eyes are on her. It takes fifteen minutes and for some, even more time, to get their concentration spans back on track.

Either a large majority of students at McGill are unaware of who these veil/scarf-donning female students are or they view them through a prism shaded by false misconceptions or stereotypes.

Women who wear the veil/scarf (the proper term is *hijab*) are Muslim; they follow Islam, a faith which is held by one out of five individuals on this earth. Muslim women who cover themselves with the hijab do so to show to the rest of the world that they are proud of



their identity and are not afraid to assert their religion, at least symbolically, in public. Women who wear the hijab believe that they are also displaying a strong sense of modesty, dignity and self-esteem.

By the standards of mainstream Western society, it is obvious that a woman who wears the Islamic dress stands out very distinctly from the rest in a university class or for that matter, in any other situation. In a society and age where dressing down seems to be the more popular trend than covering up, a Muslim woman donning the hijab is likely to cause somewhat of a stir wherever she happens to go. Immediate reactions include shock, intimidation, and even uneasiness along with a whole variety of misconstrued associations. Indeed,

there is a lack of understanding in the public mainstream about women who wear the veil.

Ignorance and misconceptions about Muslim women wearing hijab seems to be prevalent in the university atmosphere. For one thing, many students associate veiled Muslim women with timidity, unsociability, and virtual muteness. The fact is, Muslim women who wear the hijab are quite readily capable of engaging in an intellectual conversation with others. In covering themselves with the hijab, they, in effect force people to respond to their talents and personality rather than to their physical appearance.

Another common misunderstanding of Muslim veiled women is the instant association of their

Ecofeminism —

Women Organizing in India

BY RIMA BANERJI

Stereotypical ideas of the feminine prevalent in the West tend to presuppose that "Third World" women are oppressed victims who must adhere to a monolithic notion of womanhood. This means they are subordinate to men and are generally unable to act on behalf of themselves. Talking of women in South Asia immediately conjures up images of bride burnings, dowry deaths, and various other gruesome assaults. These sensationalized media reports which focus on the terrible conditions "Third World" women face, serve to assure Westerners that they are supposedly more advanced in their views about feminism, and effectively divert attention away from the dynamic women who are at the forefront of change.

Virtually ignored in the media are the efforts of the Chipko movement, a grassroots struggle which has been remarkably successful in mobilizing women to fight ecological destruction in the Himalayan forests. Projects funded by the World Bank and the IMF, among other agencies (related to what is euphemistically called "development") ironically result in deforestation and threaten the very existence of people, in particular tribal women, who depend on the forests for survival.

As a result of urbanization, many men have left rural areas to find economic security in cities. The women who are left in villages work in subsistence agriculture and engage in unpaid housework. Their intimate and harmonious relationship with the forest is reflected in the Indian concept of 'prakriti', which celebrates Earth as the nourishing life force that sustains us all. According to the philosophy of the Chipko movement, women are closely related to nature in that they are creative, strong, and life-sustaining.

Women concerned with environmental degradation organized in mass struggle and directly intervened with the activities of "development". Currently, projects target economic growth, often at the expense of human or ecological protection. The courageous women of Chipko took direct action against destructive endeavours to cut down the forests. They resisted by chaining themselves to trees, protesting, demonstrating, proclaiming their oneness with Mother Earth and denouncing man's violation of her holy body. Literally putting their bodies on the line, economically disadvantaged rural women, mainly of tribes classified as low caste, displayed enormous valour in countering attempts to strip their forests. They see the exploitation of nature as an extension of patriarchal domination of women, linking colonization of women to the colonization of the earth.

One woman who has become a prominent spokesperson of the movement is Vandana Shiva, an energetic, commanding leader. She has been very vocal in her opposition to the international capitalist system that demands industrialization in nations of colour as a sign of progress. She has been instrumental in organizing women effectively and sees them as possessing the power to liberate themselves through direct action and agitation.

Shiva emphasizes Indian feminine principles, especially Shakti, which is the active female energy responsible for empowerment. By stressing these positive roles that present women as powerful beings who can initiate change, Shiva has aided women in seeing themselves as political agents. Her holistic approach defines earth as a living organism, and she reminds us of the need to respect it without engaging in needless violation.

The ecofeminist struggle has brought together women who live in extremely difficult conditions — yet their passion and commitment to the cause reveals their recognition of dependence on the line. The Chipko movement is a testament to the power of female resistance and proves that the most innovative and practical strategies of struggle are coming from women in nations of colour armed only with determination and strength.

head covering with that of a nun; many students have believed mistakenly that these scarf-adorned women are members of a cult. The myths surrounding Muslim women wearing hijab are astonishing, although quite humorous at the same token. Muslim women are faced with having to explain their dress code repeatedly to remove such myths — "No, we are not nuns nor are we members of a cult. No, we are not wearing scarves because of the cold weather — we'll be wearing them in the summer too. And yes, we do have hair underneath."

In a pluralistic student atmosphere such as ours here at McGill, people should be more aware and correctly informed of the choice of Muslim women, who, in wearing the hijab, are trying to combine their religious values and ideals with a contemporary level of education — one that is both modern and Islamic. It is only through this awareness that unnecessary misconceptions and stereotypes can be removed and a reasonable sense of understanding between Muslim women wearing hijab and the rest of the student population can be constructed.

THE THIRD WAVE: AN INTERVIEW

WITH REBECCA WALKER

BY MANEESHA DECKHA, SHAKTI
WOMANIST COLLECTIVE

On the afternoon of February 18, I had the opportunity to speak with Rebecca Walker about her personal work, politics, and aspirations. In addition to her position as a Contributing Editor to Ms. magazine, she recently co-founded a grassroots feminist organization called "The Third Wave" whose aim it is to assist young women engaging in direct action. The organization advances a view of feminist struggle which is focused on local activism and encourages women to take specific action that their situation mandates to work for change.

Presently, a fluid organizational structure exists which is shaped by the needs of women as they arise. Ms. Walker encourages this perspective on collective community effort by lecturing throughout the United States and other countries. In effect, her work is a means of realizing a society which incorporates her identity as she has created it. She identifies the civil rights and feminist movement as being two integral struggles in forming her identity as a bisexual half-Jewish African American woman. It is an identity which at once, is aware of and transcends its many elements.

Indeed, it is this transcendence/awareness which Ms. Walker sees as crucial in creating a space for everyone. Moreover, she credits the feminist movement as being the one theoretical body to forge links between all groups for resistance. Upon hearing about Shakti, the womanist collective at McGill, she identified it as our own direct action and as one of the many small pieces required to start the revolution. The following is the latter part of the interview wherein Ms. Walker elaborates on her views and discusses her own direct action.

Daily: What kind of direct action do you think women of colour need to take to effect change?

Rebecca Walker: I think that direct action is very specific and there is no way I can mandate what we can do. It's going to be very different for every community; similar to the way that there are many different feminisms. And each woman has to come up with her own term for what is empowering for her. I think that groups of women and groups of people in different communities, are facing different tasks and facing different realities. They have to formulate their own direct actions.

Our first direct action at the Third Wave was in direct response to the Rodney King beating and

also to national opinion that George Bush would be President again. Another four years with George Bush would mean that my rights as a woman and as a black person would continually be eroded until they would probably disappear. I thought that it was a life and death situation—that I had to take action to make sure—to make it my personal responsibility, that George Bush would not be re-elected. So our direct action was a voter registration drive to register people who could obviously, hopefully, be aligned with the other party. We registered women of colour and low-income people living in the inner cities.

Media Manipulation and Theory

How powerful do you think the media and advertising, as well as literature, theory, and film, are in subverting systems of domination?

I think they are incredibly, incredibly powerful. There is always the question of whether or not you are going to be co-opted by the media. It is an area of concern whether including yourself and your views into mainstream discourse implies that somehow they lose their radicalness. But, I think we have to believe that that is not true.

We are living in an age now where more and more people are plugged into mainstream media. I think it is the best way to effect a

real movement and change in consciousness. We have to start to see the television and movies screen and radio as revolutionary media as opposed to kind of writing them off as part of the 'oppressors' toolbox. I think that we've got to keep pushing the boundaries so that we don't get co-opted. To the best of our ability we must understand that they are really an access to power and we must utilize them as such.

And what do you think about theory that is usually limited to academic circles? Do you think it has to be complemented with action more than it has been in the past?

Absolutely. But I think the problem with theory is similar to the problem with feminism—that is, with mainstream understanding of it. People think of theory only as bell hooks' *Feminist Theory: From Margin to Center*, or Foucault. Theory is assumed to be something esoteric or very removed that people can't access or understand. But I think of theory as the way people live their lives. Everything I am saying to you now I think of as feminist theory.

I think that these direct interviews and verbal contact have a very important place as well.

The ways we live our lives are theoretical and people need to be-

gin to understand that. What we need to do now is use theory in our actual lives. The experiences we have are the real proto-breeding grounds.

From the Mothers to the Daughters

I am sure you get this question all the time. Has your mother been very influential in forming your views, or in other areas of your life?

Definitely. My mother is very influential in forming my views but, so is my father and my whole family. My parents met in the Civil Rights movement in the 60s and my father is a Civil Rights attorney who desegregated lots of schools in Mississippi. My mother, as many of you know, is a renowned author for her work which very much interweaves the whole circle of life.

I'm very much a product of both of them. I was brought up believing that when things are unjust you work with other people to change them; that it is possible to make that kind of change. I think that her success has really allowed me access to talking about what I believe and making it happen. I know that I often get credibility that I wouldn't have otherwise for who she is. I am grateful for this because it really allows me to have a stronger platform to stand on. Within the public eye and speaking totally ancestrally, I feel that I stand on

very strong shoulders. It's overwhelming of course, because there you are, the next generation following such an incredible artist.

What do you see as your course of action in the next few years? What are you aspiring to do with your anthology or with your other work in general?

I'm aspiring, like many of us, just to explore who I am and make connections with other people—theoretically, emotionally, spiritually, aesthetically—to provide a place for people with our sensibility to be and act from. I want to make sure that my voice is allowed to grow whether through compiling an anthology, or a direct action project, or writing a novel or making a film—you know. I want to continue to explore who I am and what I have to say.

I don't know if you see yourself like this, but you and your mother—when we see your work in literature, theory, and direct action—are really sources of inspiration. I hope to be hearing a lot about you in the next few years.

Shakti presents Rebecca Walker on Tuesday, March 9 at 19h00 at Stewart Biology Bldg., Rm. SB 1/4.



The woman on the left may not be "very, very Bijan", but she certainly is "very, very Revlon". The few images of Islamic women we find in the Western media accommodate for white male escapist fantasy. Her essentially erotic nature is brought out by the veil hiding her body, representing both her submissiveness and respectfulness to men and also her mysterious sensuality. This image completely distorts the reason why Islamic culture advocates wearing the veil. A cultural tradition which gives many women licence to ignore pressure to "perfect" their bodies according to the body image ideal is portrayed as a tool of subjugation — in contrast to the white American woman, this ad is portraying Islamic women as sexy and erotic because they are grateful, obedient, and modest.

Women of colour have been excluded from media images of beauty. Unable to find cosmetics suitable to our skin colour, and uncomfortable with our undue exotification, we face the challenge of trying to emulate the white conception of beauty. The February issue of Vogue has 634 pages of fashion dogma. Only 10 black women are pictured, only one Islamic woman, no Asian or Hispanic women — pretty skewed in terms of the real population ratio! Moreover, the black women included look white; none of them have particularly African features, as though it is nothing to be proud of. Magazines sell this white colour by promoting skin bleachers, hair defrizzers, hair dyes — remember the Clairol commercial? The woman dyes her hair red and she feels "more attractive, more powerful, more me". Women of colour are supposed to feel more "me" by adopting the white body beauty ideal.

All women need to examine why we read these magazines, why we feel inadequate because we will never look like the ideal woman. We need to ask who is it that is defining the ideal woman.

We all know that Islamic women are "quiet, composed, obedient, grateful, modest, respectful, submissive, and very, very serious" while Caucasian women are "bright, wild, flirty, fun, eccentric, tough, bold, and very, very bijan." Their differences are reconciled in this advertisement by the perfume they wear. Great — we can all sleep easy tonight! It's bad enough that they are essentializing what it means to be Islamic, and what it means to be a White woman... but Bijan seems to realize that these women *should* be different, because it is only when the Western definition of oppression is equated to Islamic culture that women in North America can be defined as liberated.

ONE HUNDRED % BIJAN! © 1992



and very, very bijan

BY MINELLE D'SOUZA AND MRIDU CHANDRA



women should be
bright,
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and
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very
bijan.



The Western identity of the fun and bold American woman has not only colonized the Third World, it has become part of the establishment here at home. Granted, every society has standards of beauty, but the intensity with which the media bombards us with images of what we should look like is unmatched. Picture the supposedly ideal woman in the dominant culture of America today. She is thin, shapely, muscular, WHITE, able-bodied, smooth-skinned, young and glamorous.

There is an implicit hierarchy between the descriptions of these women — obviously it is more appealing to be the American (she gets to play baseball). This advertisement follows in the tradition of Western feminism in assuming that the standards of femininity are universal, suggesting that the Islamic woman aspires to be bright, tough, flirty, (and very, very Bijan).

Women of colour don't necessarily *want* to be in these magazines, we — like all women — should not be represented as objects, should not be prescribed an ideal. But because we have a media, and because it is so insidiously influential, we want to see better representation. Magazine covers, films, tv shows, billboards need to surround us with images which reflect the tremendous diversity among us.

Sukaina: Pushing the Limits

BY AFRA JALABI

When people hear "Islamic History", many think of images of Sultans, conquests and mysterious harems. Yet, as a Muslim woman, I get more diverse and colourful images. Images of women who recited beautiful poems, of women who fought in wars, debated on literature and law. Unfortunately, many of these women are obscure not only to a Western audience, but to Muslim women as well. Buried lives are common phenomena in every community, because history means a process of selection and concentration. As we live in a different era, we should dig out these people whom history pushed to the margins.

The name Sukaina is not unknown in the Muslim world. It is synonymous with nobility, beauty and intelligence. Sukaina bint Al-Hussain, the great grand daughter of the prophet Mohammed is a legendary female Islamic figure. Yet many people, including women, do not know her actual life and some of the circumstances of the era.

Sukaina is the daughter of Al-Hussain, the grandson of the prophet from his daughter Fatima. Her mother Rabab gave birth to her around 670 AD in Medina. She had a happy childhood which shifted drastically as she became a young woman. Her father Hussain and the rest of her relatives were killed in the infamous battle of Karbala. This

battle reinforced the division in the Muslim fold between Shi'ites and Sunnis which began at the time of the Caliph Ali, the father of Hussain. Sukaina's life was always clouded by this painful tragedy which politicized her and radicalized her views. She was part of the opposition by virtue of the family's political resistance to the Umayyad dynasty which had taken power by force.

Sukaina's life was steeped in politics, gender and cultural dynamics. Her family background gave her access to religious knowledge which was the basis of law in the community. With this knowledge, she stretched her rights as a woman under Islam to new frontiers. She utilized rules specific to empowering women to her own advantage and set an example of female strength and dignity.

Sukaina's personal life is an example of an assertive woman exercising her rights. She debated with the most powerful men in her society; caliphs and princes proposed marriage to her, which she declined for political reasons. Nevertheless, she still married five—some say six—significant men (serially). She always pre-conditioned her marriages. Pre-conditioning is a legal right for women in Islam which gives women a community-enforceable right to take charge of their marriages concerning any aspect they choose.

Sukaina pre-conditioned her marriages on three principles. First, to have the authority of the marriage in her hand meaning that divorce and settlement decisions

were hers. Her second condition was based on the exclusion of polygamy for her partner, and thirdly she insisted on total freedom of movement. In fact, she made one of her husbands sign a marriage contract that officially specified her right to "nushuz" which translates as rebellion against martial control. She paraded this, as well as her beauty and talent in poetry.

Sukaina was the star of Medina at the time. She held literary circles in her own house where poets came, contested and performed. She was a literary leading figure, not only for women, but men as well. In addition she achieved political influence in her community due to the massacre of her family and her persistent interest in maintaining a clear opposition to the Umayyad ruling dynasty. Sukaina was celebrated as the Arab beauty which combined specific qualities in the culture at the time—an explosive mixture of physical attractiveness, critical intelligence, and caustic wit. So, when her first husband was killed, many single and younger men were interested in her. Her pride and poetic talents made her marriage and love stories famous. She quarrelled with some of them, and made passionate declarations of love to others.

Sukaina's position in her society is interesting and inspiring to look at even today. Despite the fact that she lived in a community dominated by male jurists and judges, she still asserted her rights and practised them. In addition to her own legitimate, though creative, position in interpreting Islamic law, she took advantage of



DAILY GRAPHIC BY AFRA JALABI

every available resource in Islamic jurisprudence. And as to her political situation, she never gave up her family legacy of resistance and political activism in very harsh times where the sword ruled over justice.

Sukaina never played victim, nor did she accept a passive role. Rather she assumed her own role and took the initiative to confirm and reclaim her situation with all its multi-faceted dimensions. We

should revitalize these figures who have been romanticized in history and therefore, elevated above our daily lives.

They deserve our attention and respect in modern times because we still live within a framework that confines and restricts our expression. These women were creative in pushing the limits of their society, and therein expanding the territory of their power.

The new gulf war

BY RUMBI KATEDZA

There is a relatively new gulf war being fought in the heart of southern Africa. It is not being fought with guns or bombs, and there are no (military) armies involved. It is a war being fought by men and women trying to bridge the gap that exists between them in society. It is a struggle based on ignorance and misunderstandings, a struggle in which equality in the public and private spheres is the ultimate goal for some, and not for others.

Now that the days of colonialism are over, Zimbabwean men are adjusting to their independence from the oppressors. They were subordinated on their own homeland; they were stripped of their heritage, pride and dignity. And now, as they get back onto their feet, a new generation must come to terms with the past, pick up the pieces of their traditional legacy and re-establish a culture that was dismissed as "barbaric" by the European colonists and cast off for a new way of life that was strange to their ancestors.

As they reestablish their dignity as people and as men there is an underlying feeling that they want to redirect the negative power that was enforced on them by the oppressors onto someone else: women. In other words, the foreign oppressors were replaced by indigenous ones. Consequently, many men seem unable to adjust to the independence of Zimbabwean women not only from the colonialists, but also from their stereotypical role as housekeeper and nurturer.

Historically, marital unions were based on the division of labour: the man would hunt for food and protect the homestead while the woman would bear children, cook food, work in the fields and do all the household chores. What has happened to this notion of division of labour today? With the introduction of Western concepts such as monetary units and imported goods, trade amongst Zimbabwean people became increasingly difficult. As was the case in many other colonized states, Zimbabwe's forcible integration into the global economy brought instability to the life of the average

Zimbabwean. One's subsistence depended on the fluctuation of crop prices. Small landowners could no longer survive off the land, migrating to urban areas instead to look for work. Women had to help sustain their families by working

PERHAPS THERE IS AN UNDERLYING FEAR OF BEING TOPPLED TO THE BOTTOM OF THEIR MAN-MADE HIERARCHY BY WOMEN

away from home. Many sold what little produce they had in market places, but these women, with neither education nor qualifications, could not compete with large enterprises.

Women are increasingly being encouraged to get an education. Unfortunately, there are men who are not happy with these new circumstances. They say that now that they have allowed women to be educated to the degree level,

women are becoming too big for their boots and need to be "pruned down to size". Women are now getting jobs and earning salaries (sometimes better than those of their male peers). Naturally, they want a say in the administration of their money and to be able to object to their husbands' spending money on wine and women.

The Zimbabwean woman can no longer sit back and accept what the male constructed society expects of her. One can hardly say that there is a fair division of labour if both husband and wife work equally long and strenuous hours during the day and then come home where the woman must, in spite of her own exhaustion, cook, clean, and generally be a slave to her husband's whims.

Those men who are driven by patriarchal culture, believe that their women do not respect them anymore, as they are abandoning their natural duties in favour of jobs in the public sphere. Perhaps there is an underlying fear of being toppled to the bottom of their man-made hierarchy by women. There is also an air of bitterness as women are being made aware of their rights

through the work of awareness and action groups. One such group is the Women's Action Group which ages women to exercise their rights in all aspects of their lives.

Of course not all Zimbabwean men are against the notion of gender equality. There are men who rally against the treatment of women as objects or male property. Unfortunately, these men are often ridiculed and overshadowed by the outspoken defenders of patriarchy.

There is conflict concerning equal rights between men and women, not only in Zimbabwe, but right around the world. If the sexes were truly equal, women would not be exploited economically, sexually, socially, or culturally. Mutual respect and open communication are two things which we are lacking and which we need to bridge the gap. We need to eliminate ignorance and cultivate understanding in order to end this gulf war which is terrorizing our world today.

Title taken from May 1992 issue of *Just For Mep*. 40 (Harare: Argosy Press Pvt. Ltd)

A Look at Gender Relations in Zimbabwe

Leila's pain

BY ZULEIKHA YUSUF

On Friday, the December 4, 1993, President Bush declared that the United States would send troops to Somalia to save thousands of innocent people from starvation. "The people of Somalia, especially the children, need our help," he declared. This noble act was given a name: Operation Restore Hope, and the troops left with the encouraging reminder that they were doing "God's work."

A Somali woman descends into a sea of frantic arms. French and American "peacekeepers" stand by, leaning on their guns, watching the scene. They can smell the dust thrown up by the daring feet of the men reaching out for any part of Leila's body. Estranged from the scene by more than physical distance, they look on, waiting to fulfil the humanitarian mission that is their duty. In the meantime, their attention is taken up by Leila Haji Sadiq being kicked, pushed and hit repeatedly in the face by a mob.

Whenever I have heard this incident discussed, it has been with complete horror at the way Muslim women are treated in Muslim society, and what punishment awaits those who transgress against Islamic law. But if we pause for a moment, we realize that, first of all, law has nothing to do with the way Leila was treated, for the action took place outside of any legal system.

In Islamic law, adultery is punishable, but this can happen only after the matter has been taken to court, and four reliable witnesses have testified, without any doubt, that they were present when the accused couple committed the offence. All else equal, the way men and women are to be treated if found guilty is the same for both. Hence, the men accosting the woman can hardly be said to have been acting in the name of Islam.

Why, then, were they so violent, if they were not protecting Islam's moral code? Aha! It must be culture then. We have seen what those barbaric Somalis have been doing to themselves. But do we ever question the images that fix Somali people into a primordial, ahistorical state? And finally, where does the human compassion of the onlooker go when confronted by such an atrocity being committed against another human being who is helpless and is obviously in need?

These are issues that continue to puzzle me. But it seems to me that one of the reasons why many of us still cannot come to terms with this particular image is the way we tend to isolate specific events and persons and represent them as prototypes of more gen-

eral phenomena. In the case of Somalia, the beating of this one woman has been totally decontextualized, and snatched from the totality of what is happening in Somalia.

Somalia's situation today is one of the world's greatest tragedies, a collective human tragedy, that should affect every person around the world. This is why the UN efforts are commendable, and the United States' rationale of humanitarian aid justifiable. On this level, we see that there is hope for humanity if we can rally around one another at times of need. But, alas, this is not where the story begins or ends.

To focus arbitrarily on one of the major elements of the crisis, let us look at the presence in Somalia of massive numbers of troops. How many armed personnel does it take

WOMEN HAVE BEEN CO-OPTED INTO PLAYING A GAME FOR WHICH THEY HAVE NOT HELPED SET THE RULES

to feed the starving? There are roughly 50 000 troops in Somalia and off-shore on the Red Sea. In a region populated largely by emaciated peasants and armed thugs (objective fact from the media), how do we begin to justify these numbers?

It is hard enough to believe that there are indeed people in vast areas of Somalia who are neither walking match sticks nor gun-toting, drug-chewing zombies mounted on those famous "technicals." The recurring images we receive, if we are careful to scrutinize them, carry a particular theme, are well-chosen for effect, and perhaps give the audience a great sense of intellectual achievement in piecing together the puzzle. For it is a puzzle, and a bewildering one at that.

Yet, delivered in a world where our intelligent understanding of world affairs depends on our

avid consumption of packaged anything, consciences are soon soothed by confidence in our knowledge of "objective facts." And objective facts "out there" are the antithesis of our own lived experiences. And we all know that objective facts can best be determined and dealt with by forces superior to individual efforts.

This is why it seems only natural that the United States, as the champion of the New World Order should usher in a new age with a new rationale of "Humanitarianism." Somalia is receding, the centre stage is taken over by this "H" word. Somalia becomes an abstract. And in the frantic rush to meet the needs of the Somali people, the boundary between pity and compassion becomes blurred, as do the needs of those who are told they are doing God's work.

Leila Haji Sadiq, I weep with you, for the pain and humiliation, yet my pain and even yours I am sad to say are but pin-pricks on your little finger in a realm of abstractions where neither your existence nor mine is any more significant than the evening shadow. How can you and I, as women, "rationalize" about a war that is beyond our control in its physical dimension? Our anger reverberates in our ears, for it is directed at forces who do not acknowledge our existence except in that abstract space reserved for those moments when our existence serves a perceived need.

For how long have women suffered wars fought for obscure reasons? The consequences of war invariably shatter the lives of women, whose adrenalin is slow in responding to the smell of blood and the prospect of "kicking butt."

I am not trying to lay blame on anyone, since blame serves no purpose. I am merely stating an objective fact: from time immemorial, across oceans and thatched huts, war has been a man's game, in the fields and on video screens. Not that I doubt even for a moment a woman's capacity to inflict pain. Rather, I am saying that women have been co-opted into playing a game for which they have not helped set the rules. What women have been most successful in doing is surviving, and I believe that this has been possible because of living in silenced realms where the popular fictions of valour and victimization are reversed. On this level then, Leila's pain is Everywoman's pain.

INTERNATIONAL WOMEN'S WEEK SCHEDULE • MARCH 8-14, 1993.

MONDAY MARCH 8

1:00-4:00 P.M. The Women's Union presents the first of a three day Feminist Video Festival: Women Organizing for Change (Part 1) Lea 232. Throughout the afternoon women from the Centre Artisanal des Femmes, a Montreal women's co-operative craft centre, will be selling their wares outside the main room of Lea 232. "Working Towards Peace" (Kathleen Shannon, 1990). A dialogue between Jean Zaru, a Palestinian Quaker living in the West Bank, and Deborah Weissman, a Jewish Israeli living in Jerusalem. "Dream of a Free Country" (Kathleen Shannon, 1983). The Nicaraguan revolution through the eyes of the women who participated in it.

4:00 P.M. The Latin American Awareness Group presents Concordia Art History professor Janice Helland, who will give a paper entitled "Frida Kahlo: Self-Representation, Identity, and Subjectivity". Lea 232.

6:00 P.M. The McGill Literary Council presents Jennifer Horsman, a feminist literary practitioner and author of *Something in My Mind Besides the Everyday: Women and Literacy*, who has worked with women in Toronto and Nova Scotia. She will be speaking on how to make literacy a part of our activism. Lea 232.

7:00 P.M. The International Relations Society presents a Panel Discussion on Gender Relations. With Marie-Louise Côté, lawyer for Saudi Arabian refugee, Nada. (Other speakers T.B.A.). Lea 26.

7:00 P.M. The Mothers of the Plaza de Mayo Montreal Support Group and the Latin American Awareness Group present a writing workshop and film with the Argentinian writer Leopoldo Brizuela. Arts 160.

8:00 P.M. The Feminist Theatre Collective presents *SHE SAID SHE SAID*, a one act, image based performance built from a collection of women's stories. At McGill Players' Theatre, Union Building 3rd Floor.

Monday march 8
CKUT Women's Programming:
"Feminist Frequencies".
7:00 A.M. -Midnight 90.3 FM

7:00-7:30 Introduction • Joellen and Katrina
7:30-8:00 CIUT FM Toronto's Celebrating Women Special • The By All Means Women's Collective
8:00-9:00 Bisexuality • Margaret Monroe
9:00-9:30 Interview with Suzanne Miller, local dancer/coreographer • Joellen Housego
9:30-10:00 Discrimination in the Workplace • Zoreen Sookhdeo Rahaman
10:00-11:00 Women of the First Nations • Lori Blondeau and Deborah Cooper

MONDAY MARCH 8 IS INTERNATIONAL WOMEN'S DAY!

11:00-11:15 BBC World News
11:15-11:30 Women's Listings • Amanda Aronchick
11:30-12:00 Clitoridectomy • Nisha Muire
12:00-12:30 Women & Community Radio - hook-up with Radio Centreville
• Justine Akman, Louise Boivin, Genevieve Heistek •
12:30-1:00 Covert Abuse (physical and emotional) • Susan Epps
1:00-2:00 International Feminism with Women of East Indian origin and Filipina Women
• Laila Malik and Katarina Abacar •
2:00-3:00 Women of Colour within North America - including a discussion of arranged marriages
• Mridu Chandra, Minelle D'Souza •
3:00-5:00 Cuts: Women's Music • Penny Pattison
5:00-5:30 Feminism from a child's perspective • Gambrelli Layco
5:30-6:00 Feminism from a high school student's perspective • Antonella Giordano
6:00-6:15 International Women's Day message • Susan Epps
6:15-7:00 Interview with a lesbian mom • Deborah Vanslet
7:00-8:00 Dykes on Mykes • Deborah Vanslet and Carellin Brooks
8:00-9:00 Grrrs in Bands • Panel Discussion with members of Bite, Slov, Schlunk and Front End Loader
• Facilitated by Lynne Murray and Andrea Rolfsen •
9:00-10:00 Fallopian Underground • Andrea Hildebran
10:00-10:30 Girl Zines • Yoon Sook Cha
10:30-11:00 Women & Commix • Interview with Chantale Doyle ("Misery and Vomit") and Leanne Franson ("Lilianne") • Joellen Housego •
11:00-11:30 Twot Talk with Aunt Gertie • SEX! • Kristyn Dunnion
11:30-midnight WrapUp

TUESDAY MARCH 9

1:00-5:00 P.M. The Women's Union presents the second day of their Feminist Video Festival: Women and Sexuality. Lea 232. Outside the main room the Craft Sale continues (see Monday).
1:00 "Khush" (Pratibha Parmar; 1991) will be screened, subject to availability. This documentary explored the lives of South Asian lesbians in Britain, North America, and India. They speak about isolation, solidarity, and "khush" - ecstatic pleasure in Urdu.
1:30 "Towards Intimacy" (Debbie McGee, 1992). Four women, each living with a different disability, explode the myth that they are precluded from enjoying a fully satisfying sex life.
2:30 "Nice Girls Don't Do It" (k diamond, 1990/1991). Though the medical profession continues to deny its existence, female ejaculation does exist - in this film Shannon Bell proves that nice girls do it!
3:00 "Forbidden Love" (Lynne Fernie, Aerlyn Weissman, 1992) will be screened, subject to availability. Dramatic scenes/documentary footage of women acting out/

speaking about what it was like/how it was represented - being a lesbian in the 1950's and 1960's. If not available, "Private Practices: The Story of a Sex Surrogate" (K. Dick, 1985) will be shown, subject to previewing.

7:00 P.M. Thanks to Shakti - Women of Colour Collective, contributing editor to Ms. and founder of The Third Wave Rebecca Walker will speak in the Stuart Bio Aud. The Third Wave is an American national organization whose first project was a Freedom Ride, a bus tour of the country to inspire traditionally under-represented people to register to vote.

7:30 P.M. McGill Women in Science and Engineering present Perspectives on Women in Science and Engineering, a panel discussion with Marianne Ainley, Sociologist, Jilly Evans, Researcher, Merck Frost, Rose Johnstone, Professor of Biochemistry, McGill University, and Peta Tancred, Director, McGill Centre for Research and Teaching on Women. Leacock 26.

WEDNESDAY MARCH 10

11:30 A.M. — 1:00 P.M. McGill Sexual Assault centre presents celebrating being woman: experiential workshop facilitated by feminist therapists: Sarah Kaplan, MSW. Rosemary Sullivan, MA. Union 310.
7:00 P.M. Mohawk traditionalist human rights activist Ellen Gabriel will speak on Native women and Native issues. FDA Aud.

9:30 P.M. Players' Theatre and the Women's Union present *BLATANTLY SEXUAL*, a playful look at what sexuality is, and how different women are dealing with it in the nineties. From Waterpiks to the best vibrators to rolling chairs, the show demystifies what women really talk about when they are alone. It has already premiered at Players' Theatre, and will be moving on to Buddies in Bad Times Theatre later this Spring. At Players' Theatre, Union Building 3rd Floor.

THURSDAY MARCH 11

NOON-5:00 P.M. The Women's Union presents the final day of their Feminist Video Festival: Women Organizing for Change (Part 2). Lea 232. Outside the main room the Craft Sale continues (see Monday).
NOON "Speaking of Nairobi" (Tina Horne, 1986). An example of international feminism at its best: A study of the 17,000 women who attended a conference in Nairobi at the end of the U.N. Decade for Women in 1985.
1:00 "A Place of Rage" (Pratibha Parmar, 1991), from the New York distributor Women Make Movies. An exuberant celebration of African American women and their achievements. Interviews with Angela Davis, June Jordan, Alice Walker, and Trinh T. Minh-ha.
2:30 Mirion, the organizing director of the

Melida Anaya Montes Women's Movement and member of the Farabundo Marti National Liberation Front joins us from El Salvador to speak about her years of working for social justice. Consecutive translation by Scott Evanson.

4:00 "Images for Export: The New Face in El Salvador" (Mary Armstrong, 1988). An exploration of the political situation of this tiny country, devastated by a decade of civil war.

3:00 P.M. Centre for Developing Area Studies presents a panel discussion on Women and AIDS, a comparative perspective on policies and experiences. Dr. Alix Adrien, from DSC Montréal and McGill International, will speak on AIDS and Haitian Women, Karina Keilman, PhD Medical Anthropology, will speak on AIDS and Women in Kenya, Christina Haddad, M.A. Political Science will speak on AIDS and Women in the USA, and Jane Kupski of ODAP (Video) will speak on AIDS and Women in Mali. 3715 Peel Street, Seminar Room 100. For more information: Ania 276-7944.

7:00-10:00 P.M. The National Film Board presents an evening of Canadian woman-directed films. Lea 132. Sponsored by the McGill Film Society, the Women's Union, and Shakti: Women of Colour Collective.
At 7:00, Alanis Obomsawin, a prolific filmmaker at the NFB, will speak. Her film "Mother of Many Children" (1977), in which the proud matriarchal culture of First Nations' is discussed from a multi-generational perspective, will follow.
At 8:30, the popular "Sisters in the Struggle" (Dionne Brand, Ginny Stikeman; 1991) will be screened. Contemporary Black women activists discuss their work in everything from the labour movement to electoral politics, while analyzing the link between (and the struggle to overcome) sexism and racism.
At 9:30, "Black Mother Black Daughter" (Sylvia Hamilton, Claire Prieto; 1989) will be screened. This film explores the Black women's lives who have struggled to create a community in Nova Scotia for 200 years.

9:30 P.M. Traditional Indian dance performed by Rima: unveiling a rich history of women's expression and worship through dance. At Players' Theatre, Union Building 3rd Floor. Followed directly by...
10:30 P.M. *BLATANTLY SEXUAL* (see Wednesday 9:30).

FRIDAY MARCH 12

6:00 P.M. The Women's Union presents a panel discussion on Women's Reproductive Choices. Without entering into discussions of morality, this panel hopes to provide women with tangible knowledge about what practical repercussions their choice would have, should they become pregnant. Lea 232. **WOMEN ONLY.**

7:00 P.M. The McGill Film Society and the Women's Union present "Daughters of the

Dust" (Julie Dash, 1990). The film tells the story of the women in an African American family living off the South Carolina coast at the turn of the century and their preparations for moving to the mainland. FDA Aud.

9:30 P.M. *WOMEN MAKING SCENES* presents *Literat Madness*: transposing female sexuality from the page to the stage. New directions in theatre provoked by the bold works of Andrea Dworkin and Kathy Acker. At Players' Theatre, Union Building 3rd Floor. Followed directly by...
10:30 P.M. *BLATANTLY SEXUAL* (see Wednesday 9:30).

SATURDAY MARCH 13

9:30 P.M. Montreal comedienne Janis Kirshner pokes fun at just about anything with a stand-up act which will be opened by Laura Mitchell. Followed directly by...
10:30 P.M. *BLATANTLY SEXUAL* (see Wednesday 9:30).

SUNDAY MARCH 14

7:00 P.M. Lament for the Crucified Woman. "Woman... you are set free." Luke 13:12. A contemporary workshop service in celebration of the ecumenical decade of churches in solidarity with women. At Presbyterian College Chapel, 3495 University.

• All week at the Women's Week tables (either in Leacock or the Union) the Women's Union's Women's Creative Journal, *HERIDAN*, will be sold for only \$2.00! Great new writing by women at McGill.
• Events are open to all unless otherwise specified.
• For more information about any of these events, contact the group organizing it:

Group Phone
Contact(s)
CKUT - Feminist Frequencies
Joellen or Katrina 398-6787
Latin American Awareness Group
Carolina or Amanda 398-6815
Hillel Students' Society
Jill Borodin 845-9171
International Realities Society
Stephanie Parkin 398-6824
McGill Literary Council
Alysha Trinca or Stephanie Garrow 398-5100

McGill Film Society
Tatiana Glad 398-6825
McGill Players Theatre
Clea Kahn or Deepali Dewan 398-6813

Shakti: Women of Colour Collective
Rima Banerji or Maneesha Deckha 398-6823

Women's Union
(general) Celia Moore 398-6823
Women's Union
(video festival) Laura Tucker 398-6823

Women's Union
(theatre festival) Amanda Aronchick or Lesley Jacobson 398-6823